# THE

# BAPTIST REPORTER.

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## FRUITS OF FREEDOM IN THE WEST INDIES.

Dr. Samuel Johnson, who prided himself in his tory and high-church principles, was yet such a good hater of slavery, that he is said to have proposed, at a convivial meeting, "Insurrection among the slaves all over the world."

The late unwise and unsuccessful attempt, on behalf of the slaves in the United States, has revived, in many minds, a recollection of some of the scenes of violence which preceded the emancipation of the slaves in our West India Islands. Then, as now in America, the most horrid details of the sufferings of the slave population were published, when their masters, rendered furious by the exposure, became more tyrannical and outrageous, and were scarcely pacified when twenty millions were paid to them as the redemption price of their human property.

That was a noble and grand experiment. In an article on this subject, in a late number of the "Edinburgh Review," the writer says:—

"England's giving freedom to her slaves was an act unique in the history of man. We know not where an example can be found of so noble a sacrifice, made by a whole people. As to its prudence, some may think this, and some that; but no man can lay it at the door of any selfish feeling. The people of the United Kingdom believed slavery to be cruel. It seemed to them a breach of the law of love which the gospel had laid down. For these reasons, and for these alone, they made up their minds to be rid of it. But they were not hurried away by their zeal; they chose to pay the cost themselves; and £20,000,000 was paid down by them, to get the slaves set free. To us, who saw this done, it may seem an everyday affair. But seen from afar, in the coming ages, it may strike men as sublime.

Was it, after all, an act of shining folly? Has it really wrought woe and not weal in the world? It is worth while to find out the true reply to these questions. For if all this were so, then that noble old maxim, that 'Right never comes wrong,' would be overthrown. Here we have a nation plainly setting itself to do right, 'because right was right;' because it thought more of what was due to God and man than of itself. Has this been a failure, has this done harm and not good, then it may be unwise to do right. Wrong, perhaps, might as well be kept going. The laws of God and the rights of man may be well enough in their way, but should we obey the one, or observe the other, we may find ourselves made fools of.

This, then, is the plain question to which we have sought out the reply. Taking no thought, for the nonce, of humanity, morality, christianity—looking to the pocket alone—has emancipation answered, or been a blunder? Good and kindly meant as it undoubtedly was, is the world the worse off for it, or the better off for it? Did the philanthropists ruin the West Indies? or did they save the West Indies from imminent, irretrievable ruin, and set them on the road to a prosperity at once sound and splendid? Let that be the test of the great experiment of 1834. Has it plunged the former slave colonies into hopeless ruin, then never mind its nobleness, let it stand condemned. But if the distress which fell on the West Indies in 1847 can be clearly traced to other causes; if it was only a passing storm; if, those other causes being spent, freedom is now working out a well-being that was unknown in the days of slavery—then, we say, let emancipation stand approved in the sight of all the world.

And this it is which the facts before us seem to prove. They show that slavery was bearing our colonies down to ruin with awful speed; that had it lasted but another half century, they must have sunk beyond recovery. On the other hand, that now, under freedom and free trade, they are growing day by day more rich and prosperous; with spreading trade, with improving agriculture, with a more educated, industrious, and virtuous people; while the comfort of the quondam slaves is increased beyond the power of words to portray.

Never was a more radical revolution made in the fortunes of a whole people, than when the 800,000 British negroes stepped from slavery into freedom. When the clock began to strike twelve on the night of July 31, 1834, they were, in the eye of the law, things, chattels, beasts of burden, the mere property of others. When it had ceased to sound, they were, for the first time, not only free-men but *men*; standing on the same level as those who had formerly owned them. The whole form of things became so thoroughly new, that it is now no easy matter to paint oneself a living picture of a state of society which has been so utterly swept away."

But some of us remember that "state of society" well. We have not forgotten how, in the palmy days of slavery, the non-resident proprietors in this country and the planters in the island were always coming "whining" to Parliament for "protection"— they were all going to ruin, and must have it; and we remember, too, how greedily each clutched at his share, and more than his share, of the twenty millions; how, like bold and idle beggars, they have since demanded more money from the public funds, instead of falling to work like honest men, improving their estates, or selling them at a fair price to those who would; how they have often attempted to revive slavery in other forms; how they have burdened the free black population with heavy taxes, offered them unremunerating wages, and thrown all kinds of obstructions in the way of their progress in civilization and happiness.

Again, these creatures are at their dirty work, abusing the "blacks" as idle vagabonds, and screaming for help to the British parliament. We guess they will have to scream a very long time before they are regarded by either parliament or people. What they ought to do, and must do, is just what we all do—they must manage their own affairs with discretion.

But we must leave these unreasonable and selfish men, and turn to their former victims—the black population of the islands. Before we do so we give the following brief statistics to show that more sugar has been produced since emancipation than before. Who laboured to produce it?

"Since 1840, the importation of sugar to the United Kingdom from the West Indies has gone forward as follows:—

| | CWT. |
|---|---|
| Six years before free trade (1841—1846) .. .. | 14,629,550 |
| Six years after free trade (1847—1852) .. .. .. | 17,918,362 |
| Last six years (1853—1858) .. | 18,443,331" |

The official reports, both of exports and imports, from nearly all the islands, are of the most gratifying and cheering character.

"These official statistics and reports absolutely demonstrate the fact that the West Indies are rapidly advancing in wealth and prosperity; nor must it be supposed that they are 'merely putting money in their purse,' without a corresponding advance in the general character of the people. In this respect the change from the old state of things is described on all hands as being most gratifying; and especially in those thousands of cases where the negroes have built altogether new villages for themselves. The cottages are either neatly thatched, or shingled with pieces of hard wood. Some are built of stone or wood; but generally are plastered also on the outside, and white washed. Many are ornamented with a portico in front, to screen the sitting apartment from sun and rain; while for the admission of light and air, as well as to add to their appearance, they exhibit either shutters or jalousies, painted green, or small glass windows.

There is usually a sleeping apartment at each end, and a sitting room in the centre. The floors are in most instances terraced, although boarded ones for sleeping-rooms are becoming common. Many of the latter contain good mahogany bedsteads, a washing-stand, a looking-glass, and chairs. The middle apartment is usually furnished with a sideboard, displaying sundry articles of crockery ware, some decent-looking chairs, and not unfrequently with a few broadsheets of the Tract Society hung round the walls in neat frames of cedar. For cooking food, and other domestic purposes, a little room or two is erected at the back of the cottage, where are also arranged the various conveniences for keeping domestic stock. The villages are laid out in regular order, being divided into lots more or less intersected by roads or streets. The plots are usually in the form of an oblong square. The cottage is situated at an equal distance from each side of the allotment, and at about eight or ten feet from the public thoroughfare. The piece of ground in front is, in some instances, cultivated in the style of a European garden; displaying rose-bushes, and other flowering shrubs, among the choicer vegetable productions; while the remainder is covered with all the substantial vegetables and fruits of the country heterogeneously intermixed.

The result is, that they present 'a very pleasing appearance.' Sir Henry Barkly was reminded by those in the hills of the villages in Switzerland, and he says they have a decided air of progressive civilisation and comfort about them; and that it is quite clear, whatever may be the case elsewhere, that their inhabitants are not retrograding either in their moral or physical condition. And the same despatch contains a report by a stipendiary magistrate, and speaks of 'the thousands of well-cultivated settlements, with their tastefully arranged cottages and gardens, which have given quite a different appearance to the country since August, 1838, and bespeak the prosperity and comfort of the occupants, and present a cheering prospect, and an encouraging hope for the future.' Another magistrate reports to him that the advancement in the condition of the labouring class is unmistakably apparent.

The peasantry, who were formerly unused to domestic comfort and a state of independence, are now otherwise circumstanced. A very large number of them are owners of freehold properties, on which they are comfortably located. They also own a large number of horses, hogs, and other live stock. They trade extensively in the native products of the parish, which they cultivate in such abundance, that boats are constantly conveying cargoes of yams, cocoas, and plantains to the port of Falmouth in the parish of Trelawney, where they are scarce, and in great demand. The vessels employed in this traffic are almost exclusively their own property. The degrading practice of concubinage has been forsaken by a large number, who have embraced the marriage state, and the weekly publication of intended matrimonial alliances, is proof that matrimony among them is on the increase. They contribute more largely than any other class to the general taxation of the parish, and not a few enjoy and exercise electoral rights. Generally they may be said to be a fair specimen of the labouring people of this island; willing and tractable, civil and obedient, confiding in those who employ them, often toiling on estates for weeks and months in expectation of reward, but in many instances ill-requited for their confidence and labour by disappointment and non-payment.'

"The number of such settlements established since emancipation is almost incredible. Within eight years of that event, nearly two hundred villages of the kind we have been describing, had been built, and full 100,000 acres of land purchased, by the negroes of Jamaica alone. A statement was read in the House of Commons, in 1842, by Lord Stanley (then colonial minister), that 'it would appear wonderful how so much had been accomplished in the island, in building, planting, digging, and making fences. The number of freeholders *who have become freeholders by their accumulation and industry*, in the island of Jamaica, amounted, in 1840, to 7,340.'

"It is usual to fancy that the free negroes desert the estates to squat upon wild lands; but although this has occasionally been the case, by far the greater number of them have bought land, and that a good price, for their settlements. And the negro proprietor is just as proud of his own home and freehold as any Englishman might be. The names they give them may be taken as a slight indication of their feeling: 'Content my own,' 'Comfort Castle,' 'Happy Hut,' 'Thank God to see it,' and so forth. One is mentioned by the Rev. Mr. Philippo, as being entitled, 'Occasion Call,' which the owner explained thus: 'If any person have business wid me, him can come in; but if him don't want me in pottickler, me no wants him company, and him no 'casion to come.'

"In appearance very many of the negroes have by no means a disagreeable exterior. In fact, the clever authoress of 'Antigua and the Antiguans' declares that many of the creole negroes may be termed very good-looking. High and well-formed foreheads, black and sparkling eyes, aquiline noses, and lips with only a slight pout, are not uncommon, though others of the same race are more like apes than human beings. Both men and women, she tells us, are seldom to be seen except in the most becoming attire; the dress of the women generally consisting of a printed or cotton gown, with a white handkerchief tied round their heads like a turban, and a neat straw hat trimmed with white ribband. But on high days and festivals, it must be owned that the splendour of the negro array is not in the purest taste. One of the writers on the West Indies was shocked by seeing a negress who actually was adorned with pink stockings, yellow shoes, and a bonnet of green trimmed with pink, and displaying a blue rose with silver leaves! Silks, satins, muslins, and crapes are plentifully used, and even the 'gentlemen' will come out on occasion in a truly glorious costume; with velvet collars, radiant waistcoats, and boots expressly made to 'stamp and creak' well. They all carry umbrellas, silk if possible; and pocket handkerchiefs, with one end making its appearance from the coat pocket. We are told, however, that the love for gaudy colours is disappearing; and that modesty and sensibility are becoming increasingly apparent in the female sex. In their names, the march of intellect has extinguished the Sambos, Pompeys, and Darkeys of former days, and now the shining pickaninnies rejoice in the appellations of 'Adeline Floretta,' 'Rosalind Monemia,' 'Alonzo Frederick,' and so forth. One cannot but smile at these little affectations; but all this shows a progress towards refinement and civilisation, though some of its offshoots are laughable. The same may be said of their manners, in which a surprising improvement has taken place. 'The uncouth address and sullen aspect and carriage of the slaves' has been replaced by a great deal of graceful kindliness and ease towards strangers, and a politeness and respect to each other which may often approach extravagance, but is much better than the rough address so common in many parts of England, among the working classes. No negro peasant meets another without exchanging salutations and inquiries. Age is particularly venerated, and the noisy little negroes at their sport will stop while one of their old people are passing, with, 'How dy'e ma'm,' and 'How dy'e me picnee,' is the courteous reply. Every one praises their generosity and kindness. To the miserable pauper whites, who abound in some of the West Indies they are often known to act the part of guardian angels. They will work for them, feed them, clothe them, without the slightest wish or prospect of receiving remuneration.

"They are rising, too, with rapidity in the social scale, and would seem to be fit for any kind of employment. Mr. Baird mentions, that in the legislatures of many of the islands, there are already sundry negro members, as well as many gentlemen of colour. When Mr. Bigelow visited Jamaica, there were ten or a dozen coloured men in the Legislative Assembly, which consists altogether of about fifty members; and the police force, the officers of the penitentiary, the officers of the courts of justice, as well as some of the barristers, were coloured men; and we believe they have since been freely admitted to the magistracy and to political office. The old prejudice against African blood is disappearing, though under slavery it was intensely strong; so much so, that the coloured people were generally not allowed to be buried in the same churchyard with the whites. Nay, at St. John's, in Antigua, the church bell was not allowed to be profaned by tolling for the demise of these degraded people, and a smaller one was actually provided for that purpose!

"Year by year, too, education is making way; and though in some districts it is complained that the negroes do not show eagerness to obtain schooling for their children, from others very satisfactory reports are sent; and the governors, almost without exception, state that crime is diminishing in the islands. In fact, crime of an atrocious character is very rare indeed. The negroes are guilty of a great deal of petty pilfering, and they are also regardless of truth; but, happily, drunkenness is not one of their prevailing faults; nor are they given to deeds of violence, or of deliberate villany. They are a merry, light-hearted, and kindly people; somewhat shallow and thoughtless, and with the faults that come of that character; but docile, orderly, and peaceable.

"The two main conclusions which are enforced upon us by our investigation are these. The one, that slavery and monopoly were bearing the West Indies to ruin. The other, that under free labour and free trade they are rising to wealth. Under slavery and monopoly, the labouring class was miserable and was perishing miserably. Under slavery and monopoly, the owners of the soil were reduced to the greatest pitch of distress. The state of affairs which had arisen under this old dispensation had rendered a crash some day inevitable. But when once that blow had fallen, and the old things had passed away, and the new things had come, then the inherent virtue of the principle of freedom became manifest; and it is now working out the most beneficent, the most astonishing—what a few years ago would have seemed the most incredible—results. Wisdom has been justified of her children. Seeking only to do the thing that was right and noble—seeking not to please herself, but to do justice,—England set free her slaves. It is plain that but for that measure, her colonies would have sunk to irretrievable destruction. It proves now, that by that measure she has set them on the way to happiness and prosperity; that not only are the former slaves enjoying a degree of comfort and independence almost unparalleled, but that our own trade with these islands is becoming of higher and higher value. They are yearly enriching us more and more with the wealth of their fertile soil. Instead of being the plague of statesmen, the disgrace of England, they are becoming invaluable possessions to the British Crown. Never did any deed of any nation show more signally that to do right is the truest prudence, than the great deed of emancipation.

'Not once or twice, in our rough island story,
The path of duty was the way to glory.'

And in her dealings with the negro race, both in the West Indies and in Africa, England having 'only thirsted for the right,' has already begun to find the wisdom of that course. The fight for freedom has been fought amid great discouragements; for a time there were heart-breaking drawbacks to the success attained. But it has been fought with a good courage. And now the spread of commerce and civilisation in West Africa; the happiness of the West Indian peasantry; the improving agriculture, the extending trade of these islands; the cheering news which governor after governor is sending home of their thriving state,—such is the reward, to herself, as well as to them, which England is reaping, from a generous, self-denying, christian policy.

# Spiritual Cabinet.

Man's True Dignity.—It is one of the rarest things in the world to find a man who, when he looks upon a fellow-man, sees him as God sees him—as a spiritual being. Men foremost in the church, fluent in prayer, and great at exhortation, when they go forth, do not see God in man. Such men have devotion as a sentiment, as an ecstatic emotion; they have temporary Christian feelings; but they are wanting in deep-seated piety. To make moral character the standard by which to judge of a man, and to look at him in the light of his immortality, is a thing which is not done by one out of ten thousand. I think no more revolutionary thing could occur than for an angel to descend from heaven, and operate upon the mind of every man, so that he would of necessity look on every other man as God sees him; so that, whenever you looked upon your child, it would stand to you as the babe Jesus stands to our admiration—as a child of God: so that, whenever you looked upon your neighbours, you would not see what their bodies represent them to be, but as angel eyes see them, when their moral nature flames up invisibly before eyes that can see the invisible! Oh, if every day, when you went to your business, and executed your law of selfishness, you saw men just exactly as they are, how different would be your feelings on beholding them! If when men raise the lash above the head of the helpless, or lay the grinding hand upon the weak, they were instantly, by some mysterious change, made to see that it was God's angel they were holding in the dust, how would they start back amazed, and say, "I thought it was a man, and behold I was wrestling with an angel!" If men were to see their fellow-men as God's angels in embryo, and were to judge of them, not by their spheres in life, not by their physical relations, but by their relations to the eternal state, and were to feel that every man was a child of God, and an heir of immortality, what a revolution there would be in the structure of society! There is no plantation that is strong enough to bear the weight that would press down upon it if every slave-master saw the coming manhood of his slaves! It is because men are in ordinary estimation lighter than feathers—simply blood and bones, or even mere beasts, with the instinct of beasts in our thought—that we are three thousand years behind our day, and think of them, not as spiritual beings, God-loved, God-sought, and God-drawn, but as pieces of mechanism, operated upon by a voluntary will, and designed solely for life purposes. When once a man sees, feels, and endeavours to practise this divine law of judgment, the change wrought in him will be almost like a translation into a new sphere.

Personal Responsibility to God.—You may ask, "What will become of those men whose conduct is good, but whom you do not class among Christians?" I do not know. Thank God I am not God! Every man hears the drum-beat of the eternal world. Every man must stand for himself, and every man must answer for himself there. It is enough for me to bring myself and my own charge to God, without stopping to answer questions which belong to the future. One thing I know, and that is, that there is no other name but the name of Christ given under heaven, that we know anything about, whereby we can be saved. One thing I know, and that is, that he who trusts in the Lord Jesus Christ shall never be moved. One thing I know, that there is a power in Christ to translate a man above his sins, and almost above temptations, in this world. I believe there is a power in Christ to disfranchise a man, and take away from him the livery of hell; and to enfranchise a man, and give him the livery of heaven. I believe there is a power in the faith of Christ Jesus to transform a man from evil to good, and from good to saintship, and bring him to the haven, to the home above. If there is any other way for a man to be saved except through this faith, I do not know what it is. But one thing I know, and that is, that the joy which I derive from faith in Christ, is ten thousand times greater than any of the other joys which greet my heart in this world. I know no other light; I will steer for that. I feel no other influence; I will be drawn by that. I have no other faith; I will trust in that. For he who lives and dies believing in Christ, shall not perish, but have everlasting life. Whether any others shall have everlasting life or not, is not for you nor me to say. I will not sit in judgment upon them; neither will I set up a judgment against them. If they take their own path, so they must take their own risk. I am not either to condemn them, or to insure them.

# Poetry.

## THE NIGHT AND THE DAY.

The night is spent, the day is drawing near!
O words of sweetness to a pilgrim's ear!
For now through darkness, sorrow, toil and woe,
All Zion's pilgrims are compelled to go.
The road that leads to Zion's sacred hill,
Revealed and known, is often clouded still.
We wait the day when He, THE MORNING STAR,
Whose light now dawns upon us from afar,
Shall be our SUN, and heaven's own radiance pour,
On us, and all who now his name adore.
For then, and not till then, the darken'd cloud
That hangs around us, like a solemn shroud,
Shall be dispersed, and not a shade remain
Of aught that ever gave us grief or pain.

The night is spent, the day is drawing near!
Then, trembling pilgrim, lay aside your fear.
'Tis true that here, through sorrow's darksome vale,
Your pathway lies; and strength will often fail.
'Tis true that doubts and fears, like billows, toss
Your feeble bark, and everlasting loss
And shipwreck is the prospect that remains
Beyond the present agonizing pains
That rend the soul. Yet see ye not the ray,
E'en now, like golden token of the day,
O'er mountain summit rising—'tis the LORD,
Who bids you trust in his unchanging word.
His faithfulness will speedy succour bring;
Redemption promised, comes on rapid wing.

The night is spent, the day is drawing near!
Ye tempted ones, your Helper will appear.
Though foes may gather, numberless and strong,
The deadly conflict striving to prolong,
Faint not, nor ever once despairing yield,
Cast not away your faith's all-sheltering shield.
A stronger arm than theirs will interpose;
Your Saviour grappled with those very foes.
For your salvation, He his life's blood gave;
He swift to hear, omnipotent to save.
Lift up your eyes. Behold the white-robed throng!
The palm of victory, the triumphant song—
The conqueror's palm—for these his word assures
Shall, if found faithful, be for ever yours.

The night is spent, the day is drawing near!
Departing souls, from whom the bitter tear,
From riven hearts, still ceases not to flow;
Your earthly house is rent! But O! ye know,
A glorious mansion in the upper skies
Awaits the ransom'd whense'er he dies.
And ye, the purchase of Immanuel's blood,
Whose souls are wash'd in the all-cleansing flood,
With transport now may hail the glorious light
Of day, that knows no shadow of a night.
E'en now it dawns! soon will your LORD appear!
Your night is spent; rejoice, your day is near!

*Australia.* W. R. W.

# Reviews.

*The Book of Ecclesiastes: Its Meaning and its Lessons. By Robert Buchanan, D.D. London: Blackie & Sons.*

We believe it was William Cobbett who said that no better counsels could be given to a young couple setting out in life than those which are to be found in the "Proverbs" and the "Preacher" of Solomon. This singular but observant man was not alone in his opinion. The testimony of the wise, in all ages, might also be produced in their favour.

Indeed the longer we live the more are we brought under the conviction that there is no book like that grand old Book, which we call, by way of distinction—the Bible. "The sayings of this book" are always found to be in the strictest conformity with the highest principles of truth and wisdom, and are peculiarly adapted to the instruction of mankind of whatever age or country.

We, therefore, welcome every competent attempt to throw more light over any of the ancient portions of the Divine Word. Such attempts are necessary for the most obvious reasons. Our copy of that Word being a translation, will admit of further elucidations and emendations, which may, with propriety, be offered, without impugning, in the slightest degree, the integrity of the original text.

Dr. Buchanan is already favourably known in the religious world as the author of several valuable works He tells us, in his brief preface, that "the materials of which the volume is composed were originally prepared for, and used in, the pulpit." These materials are here expanded into a volume of more than 400 pages, divided into nineteen chapters. The work bears evident marks of laborious research, sound scholarship, and practical wisdom; whilst the evangelical tendency of the author's reflections will enhance its value in the estimation of the christian reader.

*Revivals in Wales: Facts and Correspondence supplied by Pastors of the Welsh Churches. By Evan Davies. London: John Snow. Sixpence.*

From the phraseology of this title we were led to presume that Pastors of *the* Welsh Churches, must refer to the Independent, or, as they are now called, Congregational churches, and their friends the Calvinistic methodists; and on turning over the pages of the pamphlet we found this to be the case. Our readers must not, therefore, expect to find in it any reports of the revivals which have taken place among the baptist churches in the Principality. Having given this explanation, we receive with gladness the intelligence the pamphlet communicates, and heartily commend it to all who sincerely desire the coming of the kingdom of God.

*A Series of Tales for Children, Translated from the German of Christoph Von Schmid. By R. C. Hales, M.A. London: Simpkin, Marshall, & Co.*

Here are one hundred German Tales, translated by an English clergyman for English children. Some of these are rather quaint and curious, but we have no doubt they will afford amusement to the little folks of our English firesides during a winter evening.

*The Prison Opened; or, the Life of a Thief as seen in the Death of a Penitent. By the Rev. Josiah Viney. London: Book Society.*

A Visitor of a Christian Instruction Society met with a young man rapidly sinking into consumption. From his lips he took down the facts here detailed, which the dying youth earnestly desired might be published for the benefit of his former associates. What remarkable facts are sometimes brought to light by christian visitations! This is one of them.

1. *Revival. To the Unconverted.*
2. "*I cannot say, No.*" *To Young Men.*
3. "*Run, Speak to this Young Man.*"
*London: The Book Society.*

These three little books have been written by three eminent ministers—Messrs. Maquire, Martin and Chown, and are well adapted to the objects indicated by their respective titles. They are intended for presentation to the parties mentioned, and being attractive in their appearance, will, no doubt, meet with a ready reception.

# Christian Activity.

## BRINGING SINNERS TO CHRIST.

CHRISTIAN! make this your business. Not your only business certainly, but your chief. You have other occupations, but your highest profession is that of christian. You seek to honour the claims which arise to you as a relative, and as a citizen; do honour also to those which come on you as a christian. Consider that you are not born again for worldly purposes; or brought into the kingdom of Christ to amass wealth, pursue honour, and live in earthly indulgence. No; you are born into the family of God that you may be happy in His favour and live to His glory. How better can you follow the great end of your spiritual life, than by seeking to impart it to others? Let the world, if it will, take its course, and pursue its vanities; it is no guide for you. You have an avocation higher, nobler. You are to do the will of your Father in heaven. His will chiefly is, not that men should die in their sins, but that they should be saved. Adopt this as your will likewise. Deliberately resolve that you will live for this purpose. You will then have what so many want, an *end* in life; and that end so elevated and benevolent as to be a constant spring of personal felicity to yourself.

Possess your mind with the great *importance* of the subject. If it is to be your business, it must have your attention; if your chief business, your chief attention. It must be present to your thoughts, it must dwell in your heart, till it is thoroughly and habitually realized. Place man before you as a sinner; and judge of his sin by the light of Scripture. Look on him in his state of misery, delusion, and guilt; separated from the life of angels; in the hands of God; condemned already by a righteous law; and upheld only from death and hell by the brittle thread of life, which a breath may break.

Let these plain, great, momentous truths have a full, but never a common place in your mind. Entertain them till they stand out as facts; till his salvation is felt to be only next to your own. This living interest in the subject will supersede many directions; and will give you a surprising aptitude and power in winning souls to Christ.

Be sure to *employ opportunities* as they arise. That you may do so, *watch* for them. Those who watch for them, seldom want them; while those who are indifferent seldom or never find the right place, or the convenient time.

*Create* opportunities. We are daily surprised by observing what may be done if there is first the willing and resolved mind. What invention, what toil, what perseverance, are displayed! If a man is only resolved on making an acquaintance thought to be profitable to himself, will he not compass sea and land to effect it? Recently a person came as a stranger to this metropolis; he was soon observed as such, by two evil-disposed men accustomed to prowl on the innocent and unwary. It appeared that they watched every movement; that they invented methods of approach to him; that they followed him incessantly for two days and a night; in fact, that they never left him till they had robbed him of all he possessed. Shall wickedness have all this policy and zeal to destroy, and will not you put forth your invention and energy to save? Like your Saviour, if you would save the lost, you must *seek* them.

*Ask* for opportunities. If all events are at the disposal of Providence, then it is most wise that we should recognize his hand. I know a christian who is in the habit of wishing that God would so regulate his circumstances, and form his connexions and friendships, as that they may best supply him with occasions of usefulness in the conversion of sinners to himself. Nor has he wished in vain. Opportunities arising in answer to prayer are, on every account, the most auspicious.

Have *special regard* to those persons over whom you have *special influence*. In the most limited connexions there are many such. Over some you have influence by relationship; over some by interest; over others by esteem for your character. You have power with them; power, perhaps, which none other has. God has given it to you. Consider it as a precious talent intrusted to your care. Use it faithfully for their good, and for his glory, and God may give you their life for a prey.

Communicate, if possible, *privately*, and *alone*, with those you would thus benefit. You will meet with less resistance; you will be able to speak with more freedom; and they will soften sooner under what is said, than when other eyes are on them.

Mark *differences of character*. In some, levity predominates: in some, thoughtfulness. Some are proud, and some are diffident. Some neglect religion, and some are slaves to its forms. Some are self-righteous, and some licentious. Some are in error, and some in ignorance. Some know much, but hold the truth in unrighteousness; and others know only little, but live above their knowledge. It is plain, that to use exactly the same treatment for all would be unwise and injurious. Be at pains to know the character of the person you would restore to the way of life. "Of some have compassion, and others save with fear, plucking them out of the fire."

Yet if you should not be always able to satisfy yourself in this particular, be not discouraged. After all, the points of difference between one sinner and another are slight, compared with those on which they agree. All are alienated from the life of God: and all require to be recovered to the love and favour of God.

# Revivals and Awakenings.

### IN THE PRINCIPALITY.

We feel confident that all our thoughtful readers will concur with us, when we say that the christian desires, above all things on earth next to his own salvation, the extension of the kingdom of his Lord and Saviour. The wonderful manifestations of Divine grace and mercy, which have recently been exhibited to the world, on both sides the Atlantic, are almost unprecedented. In order to record some of these, and so in our humble measure to assist in promoting the progress of this glorious work of God, we have arranged to devote a few columns of our pages every month. We commence with some selections from "Revivals in Wales."

Rev. John Davies, of Aberaman, says of the good work in Glamorganshire:—

"1. The present revival has broken down the tyranny of form, fashion, and shame. These are the three giants that crush the spirit of the church. The gospel, properly preached, lived, and applied, is irresistible. The notions of the world hamper the church. We are afraid to act out what we believe. Earnestness is called bigotry. Zeal is tantamount to weakness of intellect. Conscience-awakening and soul-stirring preaching are denominated fanaticism. The church has been cowed by such epithets, and weakened by catering to the taste and prejudices of the world. She ought never to have descended to apologize, to mince truth, or to be afraid to live and to follow it out.

2. The secret of success is belief. Not belief in the mere existence of God, in the plan of salvation, and in the general truths of the gospel; but belief in the present efficiency and in the personal verification of gospel truths—a belief that God meant with an infinite intensity and Divine earnestness every syllable that He ever spoke, and a belief that his sayings are to be realized to us and through us. Prayer has been such a mere form, instead of a soul-moving reality. When our prayers have no hold on our minds, and do not leave any impressions, and do not fill the soul with sure corresponding expectancy, they are not the prayers that God has promised to answer.

3. The consciousness of inward failings and weakness must be outweighed by the conscious assurance of God's choice of such instrumentality to renew the world. The Apostles had their failings—the Reformers had their weaknesses, but, instead of waiting till they arrived at the consciousness of perfection, they relied upon God, and went forth in his strength; and, while the instruments themselves bitterly bewailed many failings and felt conscious of much weakness and unworthiness, the world felt that a power Divine was brought to bear upon it."

Rev. B. Williams, of Dowlais, near Merthyr:—

"One sabbath night, being obliged to give up preaching from the intensity of the feeling pervading the congregation, in the church-meeting that followed, one of the members said that a young man was standing by the gate outside, who would neither come in nor go home. I went out and found him as described. I put my hand on his shoulder, and said that the only question between us was the time, and endeavoured to persuade him that then was the accepted time; but he would neither move nor speak. I kindly told him that he must accept either of the alternatives—go home, or come in. He started at the idea of going home, and firmly said he was physically unable to do that. He said he felt as if fixed to the ground; going home was simply and utterly impossible. A crowd soon surrounded us, and the feeling was most intense. His weeping and trembling were quite heart-rending. At last he yielded and came in. In going home he remarked to a friend that he felt as if a mountain had been taken off his mind. This young man continues to this day faithful and exemplary. Great many youths came in at the same time. The idea of holding a prayer-meeting at Morlais Castle on sabbath morning struck these youths.

Morlais Castle is a place where, on fine sabbath mornings, scores of the worst characters (from the iron works) meet to drink and fight. They buy the beer on Saturday night, and carry it up there early on sabbath morning. There is no house near, they cannot therefore get the drink in any other way. You may imagine what a den of wickedness that place is on sabbath morning. On a fine sabbath morning in June last, about twenty young lads could be seen wending their way thither, who reached the polluted spot about half-past five. There were scores of the characters mentioned in the place before them, who had already commenced their evil doings. One young lad said to them, that they had come to hold a prayer meeting, at which idea the drunkards scorned. But at such a welcome they were not discouraged. A Testament was opened and a part of a chapter read; a hymn was sung, and most melodious it was in the breeze of the morning. By this time all had become quite serious. Not a laugh or a jest passed—nothing was heard but prayer and praise. Many a rough face was bathed with tears. When the meeting closed every one went home. All was serious and quiet. The beer was thrown away. Many swore emphatically that they would never go to Morlais Castle again for such a purpose. Many of them are known to have kept their word. This was continued for several sabbath mornings, and in less than a month hundreds met on the highest summit of Morlais Castle to worship the Creator. This fact needs no comment. We must wait till the day of judgment to know what amount of good was done through this simple instrumentality. These young lads would, after the evening service at the chapel, meet in the woods, and by themselves hold a prayer-meeting, and at ten o'clock at night the hills and woods would echo the praises of God; and, my dear brother, the effect was most thrilling. In calling these things to mind, I can hardly refrain my feelings.

Scores have been added to the churches in the neighbourhood. About 130 came to us. Our responsibility has been greatly enhanced. I trust we shall rightly improve the gracious visitation. The great excitement has passed, but its effects are still visible.

The following is an important fact: Within the whole scope of my knowledge, the churches that worked most during times of depression have had most manifestations of Divine grace; the churches that were idle are now left without any movement; while the churches that were faithful in well-doing and abundant in good works have had their cups filled."

Rev. R. G. Jones, of Bethesda chapel, Merthyr:—

"Out-door services proved a great blessing here. We have had as many as three services on sabbath afternoon, and three on Friday evening in different parts of the town, every one of which was attended by hundreds. Many have joined the church at Bethesda who had never attended any place of worship before they heard these out-door sermons. One young man sold his dancing-shoes and boxing-gloves and bought a New Testament, and in a short time became a member with us, and appears now a very promising character. Of course it is too soon to speak very positively of men who have thus suddenly been brought out of darkness into marvellous light. Whatever they may prove hereafter, the change effected in them is far beyond human power to effect.

Last, but not least, I would mention the union prayer-meetings, held by Independents, Calvinistic Methodists and Wesleyans. The Baptists, I am sorry to say, refused to join after every effort to induce them to do so.* Neither did the Established Church move at all in the matter. I have no means of knowing whether either of these two denominations have received many members during this season."

Rev. Evan Jones, of Ynysgau chapel, one of the largest in Merthyr, thus describes a scene at an extraordinary meeting:—

"Parents were seen falling on their knees there and then to pray for their children, and children for their parents. The earth was thirsting, the heavens pouring; the people crying, "Come near," and God replying, "I am coming." The two o'clock meeting was over, and many hearts were giving thanks for what was received, and ready to break with longing for more. The seven o'clock meeting came—a heavenly sound was heard in the song of praise, in the reading, and in the prayer. We never felt anything like that. The word of the Lord was like a hammer that breaketh the rock in pieces, or like the sword of God piercing to the centre of the heart. We had an awe-inspiring and clear proof that the gospel was not of man. *Here*, were religious stoics weeping like a shower; *there*, young girls falling on the necks of their mothers, crying for mercy; in another place might be seen young lads praying for the salvation of their companions, till the whole congregation was drowned in tears. There was the sweetest harmony we ever heard. Children crying for mercy—parents thanking God for their salvation. The sound of prayer from the mouth of the ungodly, mingling with the hosannahs of the old pilgrim, made us forget this lower world! When thinking of the feelings which then filled us, and the warmth of our bosom towards them, it is not to be wondered that God delighteth in mercy.

The song of praise was continued for more than forty minutes without interruption. All was perfectly natural. It was not that one drew the others after him from sympathy; the whole was influenced like a great wood by a strong wind. *Amens, thanks, glory*, and *blessed*, broke forth here and there through the mighty swell. Oh, how sweet it was! How delightful to hear the young responding one to another—parents and children mutually responding—the religious and irreligious responding—the minister and the people responding—the gallery and the floor responding—heaven and earth responding—and all uniting to exalt his cross, and pouring forth a very cataract of praise to the Lamb by singing, 'Thanks, thanks be unto Him for remembering us in our low estate.'

Since that meeting scores have been added to the church at Ynysgau; now the church is numbered not by scores, but by hundreds. We have here female prayer-meetings, and young men's prayer-meetings, in addition to the ordinary meetings of the church. This is the spontaneous work of the parties themselves; some of them manifest a very superior mental and moral worth. 'The Lord hath done unto us great things, whereof we are glad.' 'This is the Lord's doing; it is marvellous in our sight.' To Him, the fountain of all good, the heart of the whole creation, be all glory in the church, by Jesus Christ, throughout all ages, world without end."

Rev. Moses Ellis, of Mynyddislwyn, Monmouthshire, says:—

"The Lord has in mercy blessed me in witnessing several revivals in the course of a ministry of thirty-five years. This differs somewhat from any other I ever witnessed, both in depth of feeling and the gift of prayer in the new converts. Never shall I forget the blessed sabbath when the first twenty of the converts stood as candidates for the fellowship of the church. A church-meeting is held for that purpose, after the morning service, on the sabbath. In explaining to them the nature of the covenant into which they were entering, a spirit of deep solemnity fell on the whole church. Loud sobbing was heard through the whole chapel, which continued for about half an hour. We were constrained to break up the meeting. Perfect silence followed the sound of weeping. Not a word was said on the way home. Silence was continued for some time, even there. Soon after another twenty followed;

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* How was this? Was there not a cause?—ED. B. R.

and then another twenty; each time with the same effects. These made an addition of about sixty souls to the church. In our small sphere this was wonderful in our eyes; and led us to thank God and take courage. Things are still progressing favourably with us. The chapel is crowded with attentive hearers, and many appear in a hopeful state. The gift of prayer in the young converts is a matter of deep wonder. This produces great effects on the unconverted, as some of these disciples are not more than fourteen years of age. Whatever diversity of opinion may exist about this great thing, as there was when the Spirit of old came with power and might, we who have watched its rise and progress in these parts can but say, 'This is the Lord's doing; it is marvellous in our eyes.' With devout gratitude for past mercies we look with ardent hopes to the future. We ascribe all honour and glory to Him who sitteth upon the Throne, and to the Lamb for ever and ever!"

## Narratives and Anecdotes.

### THE DIS-ENTOMBED PALACES OF ASSYRIA.

*From Layard's Nineveh.*

THE interior of the Assyrian palaces must have been as magnificent as imposing. I have led the reader through their ruins, and he may judge of the impression their halls were calculated to make upon one who, in the days of old, entered for the first time the abode of the Assyrian kings. Passing through a portal guarded by colossal lions or bulls, he found himself surrounded by the sculptured records of the empire. Battles, sieges, triumphs, the exploits of the chase, and the ceremonies of religion, were portrayed on the walls—sculptured in alabaster, and painted in gorgeous colours. Above the sculptures were painted other events—the king, attended by his eunuchs and warriors, receiving his prisoners, entering into alliances with distant monarchs, or performing holy rites. These pictures were enclosed in coloured borders or friezes of elaborate and elegant design, in which were introduced the emblematic tree, winged bulls, and monstrous animals. At the upper end of the hall was the colossal figure of the king in adoration before the supreme deity, or receiving from his attendants the sacred cup. He was attended by warriors bearing his arms, and ministered to by winged priests or presiding divinities. His robes, and those of his followers, were adorned with groups of human figures, animals, and flowers.

The ceiling above him was gorgeously painted, or inlaid with ivory and precious woods. The beams were of cedar, and gold leaf and plates of gold and silver were probably used in the decorations.[*]

These edifices, as it has been shown, were great national monuments, upon the walls of which were represented in sculpture, or recorded by inscriptions, the chronicles of the empire. He who entered them might thus read the history, and learn the glory and triumphs of the nation. They served, at the same time, to bring continually to the remembrance of those who assembled within them on festive occasions or for the celebration of religious ceremonies, the deeds of their ancestors, and the power and majesty of their gods.

The exterior walls of these palaces were either cased with sculptured slabs or painted. On the outside of the principal palace of Babylon, assigned to Semiramis, were portrayed men and animals, and on the towers hunting scenes, in which were represented Semiramis herself on horseback, throwing a javelin at a panther, and Ninus slaying a lion with his lance. The walls of Ecbatana, according to Herodotus, were each painted of a different colour; the outer (there were seven round the city) being white, the next black, the third purple, the fourth blue, the fifth orange, and the two inner having their battlements plated, one with silver and the other with gold. Walls thus sculptured and painted must, in the clear atmosphere and brilliant sunshine of Assyria, have been peculiarly pleasing to the eye, and have had a beautiful appearance even from afar.

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[*] Sun-dried bricks, with remains of gilding, were discovered at Nimroud. Herodotus states that the battlements of the innermost walls of the royal palace of Ecbatana, the ornaments of which were most probably imitated from the edifices of Assyria, were plated with silver and gold (lib. i. c. 98.) The precious metals appear to have been generally used in decorating the palaces of the East. Even the roofs of the palace at Ecbatana are said to have been covered with silver tiles. The gold, silver, ivory, and precious woods in the ceilings of the palaces of Babylon, attributed to Semiramis, are frequently mentioned by ancient writers. Zephaniah (ii. 14.) alludes to the "cedar work" of the roof; and in Jeremiah (xxii. 14.) chambers "ceiled with cedar and painted with vermilion" are mentioned. Sometimes the walls and ceilings were panelled or wainscotted with this precious wood. (1 Kings, vi. 15., vii. 3.)

Were these magnificent mansions palaces or temples? Or, whilst the king combined the character of a temporal ruler with that of a high-priest or type of the religion of the people, did his residence unite the palace, the temple, and a national monument raised to perpetuate the triumphs and conquests of the nation? These are questions which cannot yet be satisfactorily answered. We can only judge by analogy. A very superficial examination of the sculptures will prove the sacred character of the king. The priests or presiding deities (whichever the winged figures so frequently found on the Assyrian monuments may be) are represented as waiting upon, or ministering to, him; above his head are the emblem of the supreme deity, the winged figure within the circle, and the sun, moon, and planets. As in Egypt, he may have been regarded as the representative, on earth, of the deity, receiving his power directly from the gods, and being the organ of communication between them and his subjects. The intimate connection between the public and private life of the Assyrians and their religion, is abundantly proved by the bas-reliefs. As amongst most Eastern nations, not only public and social duties appear to have been more or less influenced by religion, or to have been looked upon as typical, but all the acts of the king, whether in peace or war, were evidently connected with the national faith, and were believed to be under the special protection and superintendance of the deity. Hence the emblem of the supreme God is represented above his head in battle, during his triumphs, and when he celebrates the sacred ceremonies. The embroideries upon his robes and the ornaments upon his weapons, have likewise mythic meanings. His contests with the lion and other wild animals denote not only his prowess and skill, but his superior strength and wisdom. The architectural decorations have the same religious and typical signification. All the edifices hitherto discovered in Assyria have precisely the same character; so that we have most probably the palace and temple combined; for in them the deeds of the king, and of the nation, are united with religious symbols, and with the statues of the gods.

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**Christianity in Cities.**—Now, as at all past periods, the great battle of christianity and of the church is in the large towns. Those central seats of human activity and life are the fulcrum by which she would move the world. The leaven that would leaven the whole lump must be planted in the very centre of the mass. Wherever man is, there christianity, the religion of man, *follows*; and the cities are pre-eminently the haunts and the rallying-points of man. They constitute the very backbone and spinal cord of the social system of the world, through which, therefore, every intellectual and moral influence that is to tell on the happiness and welfare of the race must circulate. Here, then, in this thronging, teeming place of concourse, the heavenly Wisdom ever lifts her voice. Incarnate Love still beholds the city and weeps over it; and the same instinct, caught from his inspiration, which led the steps of the missionary apostle straight to the Antiochs, the Corinths, and the Rome of the old world, still directs the eyes of the christian philanthropist to the Londons, the Manchesters, and the Glasgows of the new. The course of ages has only tended to enhance the importance of this principle. If the city has always been the master position in the battle field of the faith, it is pre-eminently so now.—*North British Review.*

**Prolific Egyptian Wheat.**—At one of the last meetings of the *Académie des Sciences*, at Paris, M. Guerin Meneville produced a number of wheat-haulms of more than seven feet in height, each of them bearing several splendid ears. This fine species of wheat derives its origin from five grains that were found in an Egyptian tomb, and thus had for thousands of years been preserved from all external influence. Sown out in 1849, they grew up luxuriantly, and yielded a twelve-hundred fold produce—in consequence of which M. Drouillard made various comparative experiments in Southern and Central France, as well as in Brittany. In 1850, these experiments were made on a large scale, and assumed a more important character. Since then they have been regularly continued, and the results have been officially confirmed. One half of a field was sown with the Egyptian, the other half with our common wheat; the former gave sixty-fold, the second a fifteen-fold produce, while commonly a seven or eight-fold produce is considered a fair one. Sown out by single grains, the Egyptian wheat yielded a five-hundred-and-fifty-six-fold harvest. The experiments are now made in always increasing extension, and not less than 1,000 kilogrammes of "mummy-wheat" have been sown this year in the arrondissement of Morlaix. These remarkable facts, we should say, may furnish matter of speculation to the natural philosopher.

RESTITUTION.—Fifty years ago the following fact was recorded in the *Baptist Magazine*. We have thought it might be well to reproduce it in these busy bustling days, when much less regard is paid to christian consistency. "A baptist congregation, in a very populous manufacturing town, had occasion to erect a new place of worship. Liberal subscriptions were set on foot for the purpose, and among the rest Mr —— put down his name for 100 guineas. Now it happened that some years before, Mr. —— had been insolvent, and the winding up of his affairs left a considerable deficiency due to his creditors; however, he obtained a certificate, which constituted a *legal* discharge. On the present occasion, his brethren demurred as to their acceptance of his subscription. He was rather offended, and took occasion to make such a disclosure of the present prosperous state of his finances, as convinced them he could well afford to spare such a sum out of many thousands which he had lately acquired. Yet they demurred, till they inquired whether he had made good to his creditors the deficiencies under the bankruptcy? To this he answered, with astonishment and indignation, "No! nor ever intend it." They then refused the subscription he had tendered, and shortly after, the matter being laid before the church, and he, persisting in his determination not to pay, as they considered he was in christian equity bound to do, he was excluded their communion."

## BRIEF GLEANINGS.

An old English translation gives, "God is a righteous judge, strong and patient; God is provoked every day"—instead of, as we have it, "God judgeth the righteous, and God is angry *with the wicked* every day."

Sin and the Gospel may be illustrated from the healing trumpet-tree, which raises its purple blossoms near the deadly manchineel.

In early life a man wants money for enjoyment, for ostentation, for power, for fifty purposes. It is the means to a thousand ends. Passions and powers fall one another; and at last he wants money for money's sake. He wants it not to use or give, not even to leave behind, but to die worth so much. For one moment of consciousness, as his spirit wings its flight no one knows whither, it is to feel that it has—the next instant has not, a *million of money*.

When evil is done that good may come, the evil remains a *fact*, and the good only a doubtful speculation.

The acts of a free country are the results of public discussion.

What is the use of criticising a book that will not be read?

Where Truth is sufficient to fill the mind, Fiction is worse than useless; the counterfeit debases the genuine.

Some minds are like sepulchres that give an hospitable reception only to the departed.

The clock of Providence is always right, but the days are sometimes so dark that we cannot discern the hands.

We are not to assume that in all cases the possession of property brings out the best part of a man's character.

If the head of a business becomes slack in his personal attendance it soon goes to wrack and ruin. If the authorities of a town take it for granted that all is right it will soon be a nest of thieves.

After Dr. Samuel Johnson had published his "Taxation no Tyranny," he remarked to Boswell, "I think I have not been attacked enough for it. Attack is the rebound. I never think I have hit hard unless it rebounds."

The *British Quarterly* talks of 'smooth-shaven proprieties—starched and white-neckclothed nicety of ecclesiastical conventionalism."

God may bless expediency. He will bless principle.

# Baptisms.

## FOREIGN.

East India.—*Delhi.*—We have much pleasure in giving some very cheering intelligence from this city, so long the strong-hold of the rebel sepoys. Mr. Smith says:—"The circle of our labours increases continually, so that with all the efforts I can put forth I am unable to keep pace with it. Last week I preached some twenty-five times to native congregations, most of them very large, in this city, and twice in English, besides visiting four schools, and conversing with thirty inquirers. I have got four schools in the midst of little neighbourhoods of inquirers and want to establish six more. These are not heathen bazaar schools, but for men and their children who profess to be seeking for the truth; there are besides some four villages asking for instruction, but it is impossible, at present, to help them. The nightly crowds opposite the Fort in the Chaudrey Chouk are as large as ever, and the spirit of inquiry at present is such as I have never met with in India. It is quite plain that a great work is going on in Delhi, and there is every prospect of many being added to the church. In my last I think I informed you of the baptism of two believers, an European and a native. On Thursday, the 30th, I had the privilege of immersing two more natives; one a convert from Mohammedanism, and the other my catechist's second son. On sabbath morning, the 10th July, I had the privilege of baptizing five more natives, four from a village called Shahdra, and one from another called Kureji. In the former place there are numbers more of, I believe, sincere inquirers, some of whom I shall probably soon baptise; and then I intend forming them into a church, under the pastorate of Bhagwan, who, I think, is well adapted for the work of a pastor. The attendance at my first native service was, I think, five, and on Lord's-day last more than a hundred were present. Numbers are learning to read the Scriptures, and come to me frequently for conversation. The services last sabbath were most cheering; a large number came from the several places where I went to establish schools. We had the service in my large room, as my house is close to the canal. Bhagwan prayed and I then preached, when we retired to the banks of the canal, under the shadow of some beautiful trees in the Begum's garden. I addressed the crowd, and then with the converts descended into the stream, and baptized them in the names of the Sacred Three. The sight reminded one of Jordan's stream and many baptismal consecrations witnessed by multitudes there. The oriental costume of white flowing robes, the beautiful garden intersected by the canal, a clear oriental sky, and a number of deeply-interested immortals apparently just emerging from heathenism. It would require more than ordinary coldness and indifference to God's glory and man's best interests, to witness such a scene unmoved. The Lord grant us many more such! For this I hope and pray, and I dont think I shall be disappointed. And now, dear brother, remember I am putting forth almost superhuman efforts which I cannot hope long to sustain unaided. The churches sent me to India accompanied with many prayers; they pledged themselves in my presence, time after time, not to neglect India, and now God is answering their prayers; the blessing is being showered down. I ask for three more missionaries for Delhi; and, if it be God's will, I hope to have them. Now, I beseech you, do not delay: the whole district is before us, and the prospects are most encouraging. A great door and effectual is opened, and there are many adversaries."

More recent intelligence informs us that arrangements have been made to render our devoted brother some aid, though not to the extent required. Mr. Broadway has now joined him in his arduous labours. Mr. S. again reports that crowds listen daily to the gospel and many come to him for conversation; four inquirers' meetings are held, and the mission is making steady progress. On the first Lord's-day in September, Mr. S. baptised ten more believers in the river Jumna, when crowds lined the banks. Several more candidates are waiting. Mr. S. says, "I have seen lots of old worn Scriptures and tracts which the natives saved during the mutiny, when some of them could save little else." This is a truly gratifying fact.

**AUSTRALIA**, *Ballarat.*—On Lord's-day, 28th August, three disciples put on Christ, by baptism. Of these, one had been brought to decision through a sermon on "The judgment to come," delivered by Rev. George Slade, of Geelong, when supplying our pulpit in June, last year. Another gives encouragement to Sabbath-school teachers, to labour, pray, and not to faint, she having been the subject of early impressions, received at a Sabbath-school, which were deepened by two discourses that she had lately heard from our pastor. While the third has been connected for fourteen years with another body of Christians, but having been brought to see that the practice of child baptism has no warrant in Scripture, came forward publicly to acknowledge his error, without severing his connexion from that body with whom he has so long worshipped. Our pastor preached from Romans vi. 3, 4, and showed,—1. That the design and tendency of the Gospel is to promote holiness. 2. That this is professed by those who assume the name of Christ. And, 3. That this is significantly and prominently set forth by that way in which we make our profession.

*Gumeracha, Kenton Valley.*—The ordinance of believers' baptism was administered on Sabbath-day, Aug. 14, in the presence of great numbers, whose devout behaviour during the service attested the general sympathy felt on the occasion.

*Adelaide.*—The Rev. C. W. Evan, Independent minister, of Freeman-street, recently baptized two young ladies by immersion, at the residence of their father, near Adelaide. We are very glad at any time to hear of our pædobaptist brethren thus partially conforming to our practice, for the more they do so the more is it likely to soften down that feeling of hostility which has too frequently been evinced towards the views we entertain respecting this ordinance. It is with much pleasure we quote the following extract from the *Christian Advocate*, so appropriately and kindly expressed with respect to the above baptism. "While upon this subject we may mention that the propriety or otherwise of private baptism has been brought under our notice, from the fact of a minister of one of our pædo-baptist churches having immersed in a private house. This does not appear to us proper, especially under the circumstances. If the minister were in the habit of immersing, and the candidate were an invalid, we see no impropriety in the institution being attended to privately. We recently heard of the case of a person being immersed in a tepid bath by the side of the sick bed, and of the joy it imparted to be able thus to attend to the institution. Far be it from us to deprive any of the happiness which invariably accompanies obedience; but whenever the candidate, or candidates are in health, we think the institution should be attended to publicly, not with pomp or parade, but decently and in order. One design of the Christian institution appears to us to be the showing to the world as well as to the believer the reality of Christianity as viewed through the medium of appropriate symbols, such as those of Baptism and the Lord's Supper. By the latter, Paul says, we "do show the Lord's death till he come," and by the former we are to confess Christ before men, and show our "death" unto sin, our "burial" with him, and our having "risen to newness of life."—*Australasian Bap. Mag. for Oct.*

**JAMAICA**, *Malden.*—In a river near the chapel in this village, on the 15th Oct., fifteen persons were baptized by Mr. Deady, on a profession of faith in Christ. Among the number was an African female, who was rescued from a slave ship, voyaging from Africa to Cuba, by a British man-of-war. She has been in Jamaica several years, and has been attending upon the means of grace for some time. Although this ordinance was on a Saturday morning, there were many at an early prayer-meeting in the chapel previous to the baptism, a goodly number at the sides of the river, and a congregation of about four hundred in the chapel at a public service after the baptism, when prayer was presented on behalf of those who were newly baptized, and an address given them suited to the occasion.

## DOMESTIC.

**LEICESTER**, *Charles Street.*—A very pleasing and highly-interesting baptismal service took place here on a week-day evening of the past month. Among the candidates led down into the water to be buried with Christ in baptism by Mr. Lomas, the pastor of the church, were several young persons—children of members, and among them a daughter of the pastor's. Another of the candidates was a person advanced in life, who for many years was known as an active politician of the Chartist school; and, when Mr.

Thomas Cooper resided in Leicester, some years ago, one of his colleagues. To say the least, he appears to have been then, and for some time afterwards, a neglector of religion, if not a sceptic or unbeliever. About a year ago he called upon us one morning early. We thought he had come on a political errand, to arrange for a public meeting to oppose Lord Derby's sham Reform Bill. But no; it was to talk about the concern he felt for his own soul. He was deeply moved, and said that he had never been happy in the state of mind he had so long indulged; that more than once he had been under the strongest influence to injure himself by one desperate act. But a voice seemed to whisper, "You need not do that." We told him we believed the voice was that of the Holy Spirit; and after much conversation, finding that his wife attended at Charles Street, we advised him to see the pastor of that church. He did; and after attending there nearly a year, and thus and in other ways showing the sincerity of his conduct, has now been baptized and received into christian fellowship. The grandmother of this individual was the excellent woman who nursed Robert Hall, and who taught him the letters of the alphabet from the gravestones in Arnsby burial-yard. It appears that the recollection of her piety and happy end never forsook him. We informed his old friend, Mr. Cooper, of the happy change we have described, and he rejoiced greatly when he heard of this new instance of Divine mercy. We have written and recorded these facts only with a view to the glory of the grace of God.

ED. B. R.

**LIVERPOOL**, *Great Cross Hall Street, Welsh Baptists.*—On Lord's-day evening, Nov. 27th, after preaching on the proper mode of administering baptism, Mr. Thomas, our minister, immersed one male and five females. And on Lord's-day evening, Dec. 11th, he baptized one male and one female. Four of these are from the sabbath school. One female, of about seventy, who had the privilege of following her master, did so with such a heartfelt pleasure that it was delightful and edifying to see her going down into, and coming up from, the water. May God's blessing rest upon them all! We have others waiting to obey their Redeemer in baptism. Many of our old hearers are seeking salvation. They have halted long, but have now determined to seek the Saviour. The Holy Spirit is evidently working among us, in answer to prayer. We are holding several prayer-meetings weekly, which are numerously attended; but we have not had any of those extraordinary scenes which we hear of elsewhere. Yet we are concerned for our own salvation, and the salvation of others, and we hope God is with us. Our sabbath school is now in a very encouraging state, having, within the last eighteen months, nearly doubled in number, and is still increasing. May God revive all the churches of his Son! We must be up and doing our work, for if we neglect it, it will be inconsistent to ask God to be with us.

J. S. H. E.

**NUNEATON.**—Good news is always welcome I have no doubt. Well, then; a short time since Mr. Langridge, our minister, had the pleasure of giving thirty-three Bibles to scholars of our sabbath school. This took place on a sabbath evening, when the chapel was crowded. Such a scene was never before witnessed in the place. At the prayer meeting which succeeded the service several were under deep concern for salvation. On the morning of Dec. 4th, nine persons were baptized, eight of whom were scholars, who dated their conversion to God from the scene already referred to. Two had been the most obstinate and troublesome scholars in the school, and the teachers had more than once meditated their expulsion. But what has God wrought! They now give every evidence that they are born again. In the afternoon they were welcomed into church fellowship before a large number of spectators. At their reception many wept and sobbed aloud. One aged man declared he had never seen the like before. Several parents now declare that it is high time they followed their children; God grant they may! Since] that day many others have been inquiring the way to heaven, and several of the dear little ones in the school have begun to pray. Let teachers be encouraged in their good work.

**ST. PETERS**, *Isle of Thanet.*—On the evening of Lord's-day, Dec. 11th, Mr. Crofts, of Birchington, baptized a Primitive Methodist preacher, his wife, and another young person from the sabbath school. This church is at present without a minister, and our friend who was now baptized is supplying the pulpit for a season.

**BATTLE**, *Sussex.*—Two believers were baptized by Mr. Blomfield, Sep. 11th, and received into the church on the same day. One was formerly a scholar in the sabbath school, and is now a teacher. And on Lord's-day evening, Oct. 30th, two females were baptized, one of whom had for some time attended the Independents at Staplehurst, but being convinced that believers' baptism was scriptural, she felt it right to obey the Divine command. The other was received into the church. Mr. Ewence, of Henley-in-Arden, who was on a visit, conducted the services. Others are inquiring the way to Zion. Since the death of our esteemed minister, Mr. James Pulman, in April last, the church here has been without a pastor, but the Head of the Church has not forsaken us, and our prayer is, that He will speedily send us an under shepherd.

W. D.

**BEULAH**, *Monmouthshire.*—On sabbath day, Nov. 20th, one of the largest gatherings we ever saw there met on the banks of the river Ebbw, to witness the administration of the ordinance of baptism. It was very pleasing to see so large a number on both sides of the river, and on the bridge. After a few remarks in English and Welsh on the baptism of the eunuch, our minister, Mr. James, baptized twenty-two, eleven males and eleven females. These, with six backsliders restored, were added to the church the same day, and sat down to partake of the Lord's supper. Others are waiting for the same privileges. Our chapel was crowded, and many went away for want of room. The Lord hath done unto us great things, and therefore we rejoice. Many of the candidates were from our sabbath schools. May they all endure unto the end. M. M.

**MARKET DRAYTON.**—We had an interesting baptismal service in this town on Lord's-day, Dec. 11th, when a member of an Independent church was baptized by Mr. Burroughs, our minister. The congregation was large and very attentive. May the Divine Spirit lead those who know the will of God to obey his commandments. G. M.

**PAISLEY**, *Storie Street.*—Elder Wallace baptized a young female disciple from the sabbath school, Dec. 4th; and on Dec. 11th another follower of the Saviour thus made a public profession of her faith in Him who died and rose again.

A. C.

**CARLTON**, *Beds.*—On sabbath afternoon, Dec. 4th, nine disciples of the Lord Jesus were baptized by our pastor, Mr. Silverton, in the river Ouse. One of the candidates, an aged believer, had been for some years a member of an Independent church; but feeling a desire to walk in the footsteps of his blessed Saviour he was constrained, even in his old age, to come forward and be "buried with Him in baptism." Although the weather was cold and frosty a large number of people assembled on the banks of the river to witness the solemn ordinance. We believe the presence of the Lord was with us. Immediately after the baptism the members returned to the chapel, when the Lord's supper was administered, and those who had previously been baptized were received into the church. May every one of them "walk worthy of the vocation wherewith they are called."

A. B.

**CRADLEY**, *Worcestershire.*—Six believers made a public profession of their attachment to Christ before many witnesses, by being buried with Him in baptism, on the morning of Lord's-day, Nov. 20. One of the candidates has been a Primitive Methodist many years. It appears from his own confession, that he had been uneasy for some time about the ordinance of believers' baptism. But coming to our chapel one evening when a baptism was to be administered, and hearing a discourse by Mr. Jeavons from these words, "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gate into the city," he was led to see it a command of Christ, and, like the eunuch, he obeyed, and now goes on his way rejoicing. The Lord is at work in our midst. We hope the time to favour Zion has come. S. D.

**DEAL**, *Kent. Zion.*—We have baptized twelve candidates, believers in the Saviour, during the past year. This number may appear small to some who are favoured with larger additions, but when we consider the prejudice of many in this town against this way, we are thankful to God, and take courage.

**DONINGTON**, *near Louth.*—Four candidates were immersed by the pastor, Mr. T. Burton, Nov. 20. The chapel was crowded, and many were unable to gain admittance. We trust this is the beginning of brighter days, in answer to our united prayers.

**Llanvihangel Ystern Llewern**, *Monmouthshire*.—Mr. Rees, of Pontypool College, after preaching baptized three believers in the Saviour, Nov. 20. The service was held in the open air. The weather was cold, but there was a large congregation. These were received into our fellowship. This is the third time we have had a baptizing at this place within the last five months, after many years of depression. A. W.

**Stony Stratford.**—Our pastor, Mr. E. L. Forster, baptized five candidates on sabbath evening, Dec. 4th. The weather was unfavourable, but the congregation was very large. We are uniting with Wesleyans and Independents in public prayer for a revival of religion. These meetings, which are well attended, have been held every evening, and good has already resulted.

**Birmingham**, *Zion Chapel, New Hall Street*.—On Lord's-day evening, Sep. 11th, Mr. A. G. O'Neill, after delivering an appropriate address, immersed three believers who, for many years, have been in connection with our sabbath school. G. S.

**Stockton-on-Tees.**—On the first sabbath in Dec., after a discourse on the subject of christian discipleship, our pastor, Mr. Leng, baptized one believer in the Lord Jesus Christ, who the same evening was added to the church. R. J. W.

**Bridlington**, *Yorkshire*.—Mr. Morgan baptized two disciples of the Lord Jesus, Nov. 27th. The wife of one of them was baptized in July. Now we hope they will walk together in the ways of God. The other was a Wesleyan.

**Peterborough.**—We have added by baptism, in October, two; in November, three; and in December, two. May all these be found among the "faithful unto death," that they may then receive a crown of life!

**Coventry**, *Cow Lane*.—Five disciples were baptized by Mr. Macmaster on Lord's-day, Dec. 4th. Since our last report upwards of twenty others have been buried with Christ by baptism at this place. T. B.

**Ipswich**, *Turret Green*.—On the evening of the first Thursday in Dec., our pastor, Mr. Morris, had the pleasure of baptizing two candidates—husband and wife—who were received into communion the next sabbath-day. G. R. G.

**Kingston-on-Thames.**—Two candidates were immersed by Mr. Medhurst, on the evening of Nov. 30th, after an argumentative discourse on the scriptural nature of the ordinance to which he was about to attend. H. S.

**Tredegar**, *Monmouthshire*.—Mr. J. Lewis buried four believers in the Lord Jesus by baptism, Sep. 25th; and on Nov. 14th, two more disciples of the Saviour thus put on the profession of his name.

**Bedford.**—Mr. Killen baptized three candidates, Nov. 27th. One of these had been "a hearer of the word" for many years. The other two were young disciples.

**Sunnyside**, *Lancashire*.—Mr. Nichols baptized one female believer, after a church meeting, on Saturday evening, Dec. 3rd. Our friend made a good confession before many witnesses.

### WALES.

*Holyhead*.—Eleven were baptized by our minister, Mr. Morgan, Dec. 4th. These, with twelve others who had been restored, were received the same day. We have, thank God, about one hundred and fifty more waiting for the same privilege, being the fruits of the great revival now in progress through North Wales. Twelve were baptized, Dec. 11th, at Caergeiliog, a village about six miles from this town, by Mr. E. Jones, in a lake. The scene was most impressive, and the large congregation listened with great attention. The churches throughout the island have shared in the heavenly showers. At Amlwch upwards of fifty have joined. At Pensarn, a country village, about one hundred and twenty have decided for Christ. Prayer meetings are held until ten, eleven, and twelve o'clock at night. The people will not disperse after pressing on them to retire, and when sent out of chapel, they will meet in groups in fields, barns, and stables. So great is their desire to obtain salvation. Blessed be God! J. L.

*Llanelly, Carmarthenshire. — Greenfield English Baptist Chapel*.—Since our last report, we have had another baptismal service. On Lord's-day evening, Nov. 20th, our pastor, Mr. D. M. Evans, baptized six believers in the Lord Jesus—four males and two females. P. A.

*Bridgend, Glamorganshire*.—Mr. Cole baptized seven believers in the Lord Jesus, on the morning of Lord's-day, Nov. 27th, after a profession of their faith in Him, as the only Saviour. T. H.

*Cardiff, Bethany.*—The Lord continues to add to our numbers such as we hope will be found among the saved in that day. On the first sabbath in December, Mr. Tilly led six believers down into the water and baptized them. Two were husband and wife; and one was the youngest son of the senior deacon of the new church at Canton, and the last of his family who have thus put on the profession of Christ. These were also added to the church. J. J.

[We very much desire to have more reports from Wales. There must be some details published of the good work of God of which we have heard so much. If they are published in Welsh, we wish some friend would translate and send them. If in English we would gladly pay the cost of having them. Who will oblige us?]

# Baptism Facts and Anecdotes.

### A BAPTISMAL EXHORTATION TO A CANDIDATE AT THE WATER SIDE.

Nothing on earth, my dear brother, is more solemn than the transaction you are now about publicly to ratify. It is a transaction between God and the soul. Your baptism in water cannot indeed increase your obligation to give yourself and your service to the Lord; for all men, whether baptized or unbaptized, whether professors or non-professors, are under a natural obligation to "love the Lord their God with all their heart, and mind, and soul, and strength," from which nothing can release them. By your being baptized, therefore, you do not bring yourself under any new obligation which you were not under previously; you only *recognize* your obligation to be the Lord's, body, soul, and spirit. You *acknowledge* that God has a sovereign proprietorship in you; that his "law is holy, and just, and good," and that it is your sincere desire to be governed in your every thought and act by the holy principles of the gospel of Jesus. Oh! see to it that your future career be not contradictory of this acknowledgement.

But whilst baptism cannot add to your previous obligations, it may increase your *sense* of those obligations. It is a deeply impressive ordinance. The lessons it teaches are of the most important character. It seems to take us by the hand and lead us back to those scenes which took place at the close of our Saviour's life, when the foundation of all our hopes was laid. In this ordinance you are called upon to contemplate our Lord's death, and burial, and resurrection.

Contemplate his death, and the sufferings he then endured. These sufferings he himself compares to a baptism. "I have a baptism to be baptized with, and how am I straitened till it be accomplished." It was not a mere *sprinkling* of sufferings the Saviour endured on your account, but a baptism, an *immersion* in suffering. He was wholly overwhelmed with suffering. "Thou hast laid me in the lowest pit, in darkness, in the deeps." "Thy wrath lieth hard upon me." "All thy waves and thy billows are gone over me."

Contemplate, also, the burial of our Lord. The Apostle Paul says, "We are buried with Christ in baptism." Were the tragedy of Mount Calvary to be acted over again, and Christ's burial now to be celebrated, doubtless you would be among the number of those who should follow him mourning to the grave: or, like many, you would take the earliest opportunity of resorting to his tomb, to shed over his ashes the tears of sorrowful remembrance, of tender affection, and of lively gratitude. Let the watery element in which you are now to be buried, remind you of the cold sepulchre in which our Lord was confined, when at the lowest depth of his humiliation. Think of him whom angels obey, and who "holds all nature in his hands," lying in Joseph's tomb, reclining his pierced head, and hands, and side, and feet, on a rocky bed; his spirit departed, and his body mangled and lacerated. Think of this as the consequence of *your* sin, until your wounded heart pours forth a stream of penitential sorrow and grateful love.

Contemplate his resurrection. As our

bodies, after baptism, arise from the water, so our Lord's body, after the baptism of suffering unto death he endured, arose from the grave. He has thus taken away the sting of death, and destroyed him who had the power of it.

> "His glory now no tongue of man
> Or seraph bright can tell."

And of this glory, you, if you die unto sin, and rise with Christ to newness of life, and continue faithful unto death, will be a blissful partaker.

But this ordinance, my dear brother, will do you no good, unless you believe that which it figures forth, and possess that which it implies. Remember, therefore, that you are under an obligation—an obligation which you now publicly acknowledge—to die daily unto sin, and live daily unto righteousness.

Remember, too, that a time is coming when your body, forsaken by the soul that now animates it, will be carried out and laid in the noisome grave; a time is coming when it will rise again, not from the waters of baptism, but from the long sleep of ages, not to pursue worldly avocations, but to take its stand at the judgment seat of Christ. All these considerations are enforced in a lively picture in this Divine Institution. Oh! that it may have the effect of rivetting on our minds these solemn truths, that we may henceforth daily consider "what manner of persons we ought to be in all holy conversation and godliness." ALIQUIS.

# Sabbath Schools and Education.

## THE GOVERNMENT GRANTS FOR NATIONAL EDUCATION.

THERE are even among the Dissenters some who conceive that the two great bodies of Congregationalists—baptist and pœdobaptist, are not acting wisely in refusing to receive money from the public funds for educational purposes. They hear of hundreds of thousands of pounds sterling being voted every year by Parliament, and received by Episcopalians, Romanists, and Wesleyans, and they have been led to conclude that Baptists and Independents are placing themselves in a disadvantageous position by refusing to share with them in such munificent aid.

And what is the ground of our objection? a very simple one. Education must include religious as well as secular instruction, and public funds ought not to be appropriated to religious teaching. This is the abstract principle on which we ground our objections; and practically it is found to be correct, as may be clearly seen in a "Special" circular, lately issued by the "Congregational Board of Education," which we would earnestly commend to the special attention of the friends of voluntary education, and which may be obtained from the "Principal of the Educational College, Homerton, London, N. E."

From this Circular we make one extract which practically and forcibly illustrates the propriety and advantage of adhering to our principles.

"The history of the Colonial churches furnishes a parallel case to the position we occupy in regard to popular education, and may serve as an encouragement in the prosecution of our work. In 1838, an Act was passed by the Legislative Council of New South Wales, by which Congregational christians were entitled to aid from the Colonial treasury for the erection of their chapels, and the support of their ministers. Some of the brethren in the Colonies were disposed to avail themselves of the secular advantages conferred by the Act. By the Committee in London the following resolution, drawn up by the Rev. Algernon Wells, was adopted—

"That this Committee fully appreciates those considerations which might seem favourable to the acceptance of aid by Congregational christians from the Colonial Government, under the recent Act of Council in New South Wales—as, First—That the several leading and more numerous denominations of christians being assisted on equal terms, there can be no material or extensive partiality in the conduct of the Government to any class of the people, in this respect. Secondly—That the assistance granted by the Government being conditional upon certain efforts of the people, and proportioned to them, it would seem to be intended by this plan, that the voluntary system should be in a measure recognized and promoted. Thirdly—That little or no direct or material Government control or interference would, under this plan, be claimed over the congregations or ministers receiving aid from the public funds. Fourthly—That in the commencement of colonization the settlers, comparatively scattered, and with but feeble resources, would seem to require, more than older and richer countries, the aid of Government in providing religious teachers and ordinances. And, fifthly—That any one denomination of christians declining, under these circumstances, to receive assistance from Government, when all others were in acceptance of it, would be administering its affairs upon *very unequal terms.* Yet, this Committee affectionately advise all their Congregational brethren in the British Colonies to decline the pecuniary aid of their respective legislatures, and to sustain their religious interests and efforts solely by the voluntary contributions of the disciples of Christ. Because, first, they are firmly persuaded that this is an ordinance of Christ, with which His people can, under no circumstances, have authority to dispense: because, secondly, their persuasion is equally strong, that whatever specious appearances of greater usefulness may seem at any time to attend a departure from the institutions of Christ than an adherence to them, expediency is not our guide, but the word of God; and it will be found in the issue our true policy, as it is our bounden duty, to adhere, at all times, to that infallible rule: thirdly, because to bear witness to the truth, under circumstances of worldly disadvantage, has ever been to the faithful disciples of Christ the true path of honour, influence, and usefulness: fourthly, because Colonies in which long-established exclusive interests, with the prejudices and parties of which they are the occasion, do not prevail, are precisely the communities most open to receive and sustain the free and simple institutes of the christian religion, as taught in the New Testament. And this Committee offers this respectful and affectionate advice to their Congregational brethren in the British Colonies, under a full assurance that, in complying with it, they will secure the sympathy and awaken the energies of their brethren in the parent country on their behalf—obtain the approval and blessing of Christ—and bear a witness to the spirituality and liberty of the christian church, for which future ages will venerate their memory. And, finally, this Committee can in faith commit all the interests of the church, in all times and places, to the care of Christ, in obedient adherence to His institutions."

"This appeal decided the question. To the honour of the Colonial churches, then struggling with great difficulties, the proposal of the Government was rejected; their independence was secured by an act of great self-denial, and at the present time every church is free from the control of the state, and sustained by the resources of christian willinghood. Thus they have gained a large amount of moral power in the rapidly increasing communities in which they are placed, and are exerting an influence which clearly indicates that the time is not distant when our Colonies will rejoice in the entire freedom of religion from State patronage and control. Had their course been otherwise, how different would have been the result! No witness for our distinctive principles would have existed, and in all probability the system of paying all varieties of religious creed would have been as firmly established in the British dependencies as the support of a particular creed in the mother-country. Shall we not emulate the example thus nobly set us, and, refusing the guidance of expediency, be resolved that as we have resisted other efforts to bring us into subjection to the secular power, this end shall not be reached by the insidious attempt to accomplish the object through our schools?

"We do not imagine or wish to create an impression that the maintenance of voluntary education is free from difficulties. But we do feel that Congregational churches have, in regard to this subject, a part to act, not inferior in importance to that which they have honourably taken in regard to other public questions—witnessing for important principles correctly estimated by comparatively few, pursuing their work in circumstances of great discouragement, yet sustained by the conviction that they could not otherwise be faithful to the interests of liberty and truth."

We shall produce some further remarkable facts in connection with this Government System in a future number.

# Religious Tracts.

### DISTRIBUTION OF TRACTS ON BAPTISM.

In the remarks we are about to make on this subject we cannot, we hope, be understood as aiming in the slightest degree to place Baptism *before* the Gospel. For baptism is useless without the gospel. A man must first hear, believe, and receive the gospel before he professes his faith in it by baptism. Far be it from us to say a word that would lead any one to abate, in the slightest degree, his most zealous efforts in making known, by all means within his power, the glorious gospel of the blessed God. We should rejoice to hear of millions upon millions more tracts, on the gospel alone, being circulated.

But baptism is a gospel ordinance, and a striking picture of the two great facts on which the gospel is founded—the death and resurrection of our blessed Lord and Saviour. In our land this Divine institution, both in its mode and subjects, has been superseded to a great extent by a "tradition of men"—infant sprinkling. The men who did this, and those who now observe it, have changed the ordinance, and made that which was an emblem of important truths an unmeaning and profitless ceremony—"a mockery, a delusion, and a snare."

We may be thought to write strongly. We do: for it is an awful fact, that hundreds of thousands of young people in England are taught that, at what they call their baptism, when they were unconscious babes, they were either "put into the covenant," or made "members of Christ, children of God, and inheritors of the kingdom of heaven." We are aware that many, when they grow up, do not believe these things, but thousands do, from the prince to the peasant.

Is it not, then, the obvious duty of those, who, laying aside the traditions of men, desire to follow the precepts and examples of the New Testament, to aim at teaching their fellow-christians the way of the Lord in this matter more perfectly. If baptists are not found doing this, who will? And how can they effect their purpose better, in addition to conversation and pulpit teaching, than by putting into the hands of their neighbours, a well-written tract on the subject. Our remarks in conversation or preaching may be forgotten, but the tract may be read and considered again and again.

During the past thirty-five years we have put several hundreds of thousands of tracts on baptism into circulation, and we very much wish, during the coming year, to do more than usual in this way. Next month we intend to resume this subject, and point out the plans we propose to adopt.

# Intelligence.

## BAPTIST.

### FOREIGN.

**France.**—It was my privilege to visit Angers at the close of October last. I arrived there from Rennes, the old capital of Britany, passing through an interesting country. Angers is a fine town on the banks of the Loire, and situated near the confluence of the Sarte, the Loire, and the Maine, which divide the city into two parts. It contains 50,000 inhabitants. It was formerly the capital of the province of Anjou. The castle of the Dukes of Anjou, with its remarkable seventeen towers, in a good state of preservation, is situated in the centre of the city, on a rock overhanging the river. Owing to a fine freestone in the neighbourhood, the houses are generally neatly built and white, and decorated with beautiful carving. Angers contains ancient remains since the times of the Romans, the Visigoths, the Dukes of Anjou, and the Protestant Reformation, the doctrines of which were preached in its cathedral, and its martyrs gave their testimony unto death on its public place. As to the state of the congregation under the ministry of Mr. Robineau, it is truly gratifying to know that all those who went out have remained stedfast, faithful to their principles and the ministry of our devoted brother, after every effort which has been made to gain them back to the old church. The ejection of the pastor, and the separation of the church, took place in February last. The church has been based on clearly defined gospel principles. It was not until sabbath, 2nd October, that the Lord's supper was administered for the first time, this interval being thought advisable in order to act with christian prudence under the circumstances. On that occasion *nine Protestants and three Catholics*, converted to God, were baptized on a profession of their faith. This was a joyful and a memorable day for this newly-formed church. Public worship is held twice on the Lord's-day, and, moreover, a sabbath-school and a prayer-meeting. Also, on week-day evenings, there are meetings for scripture reading, prayer, singing, religious teaching to inquirers and converts brought to Christ the Saviour, and desirous of joining the church, and Dorcas working for the poor. The pastor has under his superintendence a scripture colporteur and a vender of religious books. There is zeal, union, and co-operation in the church, and its members are full of confidence that their labours will not be in vain in the Lord. The members keep worship in their families, and there are interesting instances of children doing so, which has been made a great blessing to their unconverted Protestant or Catholic parents. It is acknowledged by all, that the trials through which the pastor and people have passed, their separation from the Established Church, the more simple and energetic use of the means of grace, with more fervent zeal and prayer, have been greatly blessed to them, and have been instrumental in producing a revival of religion among them. God's people have been aroused, edified, and sanctified; and sinners made serious and converted. Brotherly love is felt, abounds, with evangelical piety, zeal, and activity. The truth is, there is an important work going on here, with a prospect of success by the blessing of the Holy Spirit. The pastor and congregation were deprived of their place of worship, and they were glad to find a room to meet in, in a private house, though on a second floor, and entered into through a court from an unfrequented lane. They resolved to build. Appeals have been made in France and England to obtain funds. The Rev. Baptist Noel and Dr. Steane have warmly recommended the case in England. About 6000 francs (£240) have been collected for this object. Just now the friends at Angers are likely to obtain a chapel and a dwelling-house that would suit their purpose very well, to form a chapel, a school-room, and a dwelling for the minister.

SWEDISH BAPTISTS.—A new method of dealing with the Swedish baptists has been ordered by the King in Council. In August last the Consistory of Westeras memorialised the Government, requesting instruction how to proceed with the large number of baptists found in the parish of Hedemora; to which the Government have replied, that if the labours of the ordinary clergy to reclaim these persons by serious, constant, and loving instruction are insufficient, the Consistory must immediately send to that parish a clergyman eminently gifted for this work, who will for the time receive his support from the State, and that a report of the result shall be sent to Stockholm after six months have elapsed. The Rev. Archdeacon Eklundh, of Hudiksvall, has been sent by the Consistory of Upsala to Hassela, in Helsingland, where a meeting of baptists was held last midsummer, attended by about 600 adherents from ten parishes. Several were baptized during the meeting, and about 300 united in "breaking of bread." Mr. E did not reach the place till the end of August, and spent two days in the parish church discussing with the baptists, in the presence of large congregations, the points on which they differ from the Lutheran Church. The baptists with their pastors attended in considerable numbers, and Mr. E. testifies that, with the exception of the sacrament of baptism, the work of the Spirit in the conversion of the sinner, the constitution of a christian church, and the call to the ministry, their views harmonised with the standards of the Swedish Church, whilst their moral conduct was irreproachable, save in the matter of what he calls their uncharitable deportment with reference to the Church and its ministers, and contempt for things held sacred by their fellow-christians. The visitation, which closed with an exhortation to the baptists to reconsider their position, did not lead, so far as is yet known, to the restoration of any of the Separatists to communion with the National Church.

SPREAD OF CHRISTIANITY IN THE NORTH-WEST OF INDIA.—An Indian local paper gives the testmony of some native to the indefatigable labours of our missionary, Mr. Smith. It will, we are sure, be read with pleasure. "A correspondent writes us from Delhi, of date 26th October:—'It may please your readers to know that the conversion of Hindoo youths to christianity is in rapid progress at this station. A reverend gentlemen belonging to the baptist mission exerts his best endeavours to monopolise the hearts of the heathen with his religion, and has hitherto busied himself in preaching the doctrines of the New Testament. One can scarcely fail to see him while passing by the Chandny Chouk, standing on an eminence with a crowd of people, both answering and asking them questions on religious subjects. His look is venerable, his pronunciation clear, and his diction elegant. He is, moreover, a perfect master of Sanscrit and Hindustani, and is justly credited with all the virtues that ought to appertain to a missionary'"

United States.—*The Free Will Baptists* held (1859) their annual assembly at Lowell, Massachusets. It was the seventh triennial meeting. It is composed of delegates, lay and clerical. It embraces Canada as well as the "States." The following are the statistics:—One general conference meeting once in three years, 30 yearly meetings, and 143 quarterly meetings, comprising 1,298 churches, 59,791 communicants, 1,044 ordained preachers, and 202 licensed preachers. The increase in the past year has been one yearly meeting, 11 quarterly meetings, and 92 churches.

Australia, *Back Creek.*—On Lord's-day, August 21st, a canvas building, comfortably seated, was opened for public worship in connection with the baptists, when Rev. W. Sutton preached two excellent sermons in the morning and evening. The Rev. A. Brazier (Primitive Methodist), preached in the afternoon, and the Rev. J. Anderson (Presbyterian), preached on Wednesday evening.

*South Rhine.*—On August 24th, the foundation of a new baptist chapel was laid in the above place. The attendance on the occasion was very numerous, and the prospect is very encouraging.

## DOMESTIC.

Hull.—We are aware that the baptists have never made great progress in this populous sea-port, though they have been patient and persevering. We are, therefore, gratified to hear that at the anniversary at George Street chapel, after sermons on Dec. 4th, a tea-meeting of 300 was held on the next Thursday evening, in the saloon of the Mechanics' Institute, when Mr. O'Dell, the pastor, stated that during the past year the sabbath school had been increased, tract distribution enlarged, congregations much increased, and about sixty added to the church.

Bilston.—Mr. Jackson, who had been recommended to the pastorate of the first baptist church by Mr. Spurgeon, met with a cordial reception at a tea-meeting of 600 friends, Nov. 22nd, when some warm addresses were delivered by several neighbouring ministers. Next day 250 sabbath school children enjoyed their annual treat.

Bow, *Middlesex.*—A special tea meeting of above 200 friends was held on Dec. 1st, to clear off a debt of £90 for repairs and improvements. After tea the liberality of the friends enabled Mr. Balfern, the pastor, to announce its complete extinction.

Scarborough.—On Wednesday evening, a public tea-meeting of the members of the baptist denomination in Scarborough and their friends took place in the hall of the Mechanics' Institute. Dr. Murray, after tea, presented to the Rev. B. Evans, D.D., pastor of the baptist church, a well-executed portrait of himself, painted by Mr. Crighton. It is an excellent likeness, and is highly creditable to the artist. Several ministers and other gentlemen took part in the proceedings.

Dalston, *Queens Road.*—On Thursday evening, Nov. 24th, the friends met to celebrate the twentieth anniversary of Mr. Miall's pastorate. The church now numbers 300 members, all of whom, except four, have been added during Mr. M's. ministry. The pastor was presented with a handsome silver tea and coffee service. [More appropriate than a "tankard," which we have heard was presented lately on a similar occasion; we will not say where.]

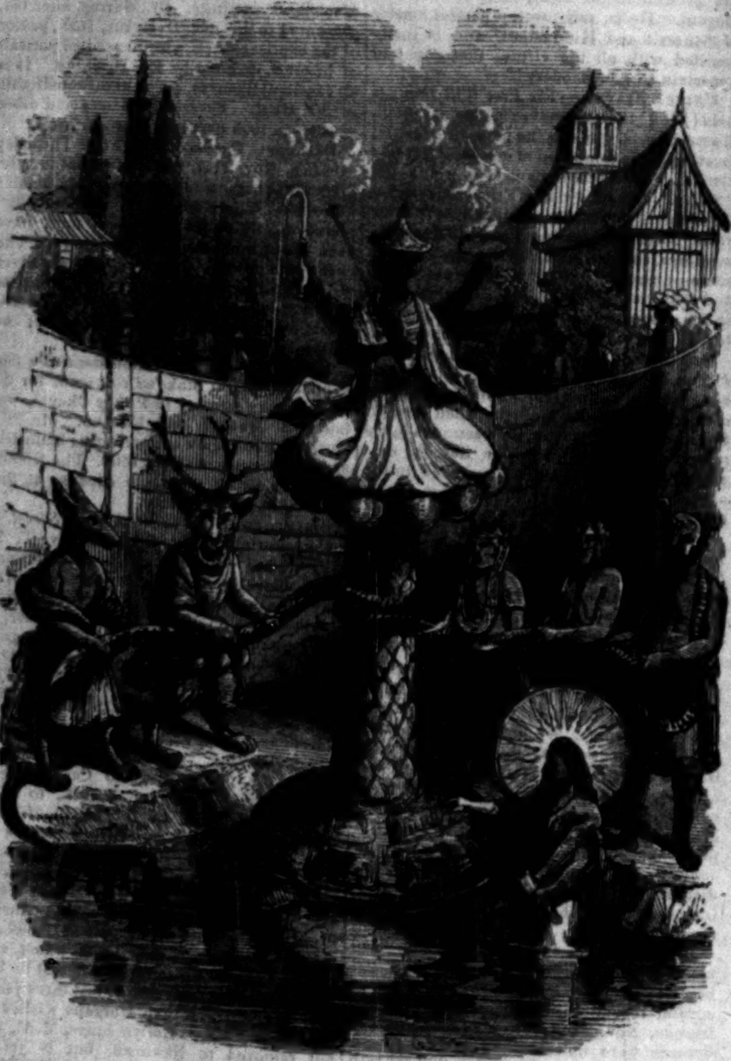
Bristol.—The foundation stone of a new baptist chapel in Stoke's Croft-road, for the church now meeting in Pithay Chapel, was laid by S. Leonard, Esq., Nov. 23. Mr. Probert, the pastor, gave an interesting historical sketch of the church from 1699. The friends hope to clear off the whole expense at the opening of the new place.

Edinburgh, *North Richmond Street.*—At a meeting of friends, the Rev. T. T. Wilson was presented with a handsome watch, in addition to a former testimonial, as an expression of their feeling towards him, and appreciation of his labours as pastor.

Islington, *Cross Street.*—This elegant place of worship was re-opened after extensive alterations and repairs on Nov. 23. The expenses were 1,400*l.* towards which 1,080*l.* have been received or promised.

Recent Removals.—Mr. J. Pooley, of Upper Meeting, Westbury, to Corsham, Wilts.—Mr. James Wall to Castle Street, Calne.—Mr. F. Leonard, L.L.B., to Zion chapel, Hereford.—Mr. B. Pratten of Boxmoor, to Guilsborough.—Mr. B. James of Middlesborough, to Nevin, North Wales.—Mr. B. Williams of Finsbury, London, to St. Clear's, Carmarthenshire.—Mr. R. Webb of Liverpool, to the second baptist church, Preston. Recently the friends at Chowbent presented Mr. Webb with a gold watch, as a token of esteem for the kind interest he has taken in their welfare for the last three years.

*Wales.*—Mr. Morgan Morgans wishes us to state that Mr. J. Emlyn Jones, M.A., has not removed to Newtown, but is yet in Ebbw Vale.—Mr. W. Jones of Pontabergargoed, (not Abenbangad) has not gone to Newcastle Emlyn, but remains in his present station.—The removal of Mr. James Rowe from Risca to Fishguard is much regretted. Mr. M. says that Mr. R. is "a man of great ability, and very much respected."



JAPANESE IDOLS.

## MISSIONARY.

### INDIA.

*Agra.*—It will be recollected by our readers that this city also, which is not very distant from Delhi, was exposed to the violence of the rebel sepoys. The missionaries at Agra—Messrs. Gregson, Bernard, and Broadway, have been actively engaged since the suppression of the mutiny. Mr. Broadway says:—

"I have been a missionary seventeen years, and never found so much interest taken in christianity as now. Brother Bernard and I work together, and we generally spend about four hours in the morning, and the same in the evening, in the streets; and in the middle of the day frequently have visitors. 'Tell us of Christ; we like to hear of him. Tell us how we shall be saved;' are the anxious requests with which they usually come.

"You will be glad to hear that two members more have been recently added to our little church, Staff-sergeant Stears and Corporal Knott, of the Fort Battery; the former is of European parents, born and brought up in the country; and the latter is a native. Staff-sergeant Stears came to me with a note from his commanding officer, early in March last, about a young man I had promised him for his battery. I gave him a seat, and began to attend to the note; and while I was doing so, he asked me if I was a baptist minister. I told him I was. He then asked me what was the difference between the Church of England and the Baptist Church. I explained things to him as fully as I could in a brief way, because he could not stay long, being on duty; and he then again asked me if the Baptist Church had the same Bible as the Church of England. I was rather surprised at this, because it seemed he had been told it was not the same, and handed him the one I have in daily use. After he had satisfied himself on these points, he begun to question me respecting baptism. I told him that the baptists did not consider that ordinance a family matter—that is, of naming children by an absurd form of prayer and sprinkling, in order that it might be known that they belong to a community who call themselves christians, but a matter of faith, and referred him to several passages of scripture, and advised him to investigate still further. About a fortnight after I met him again, and found that he had not only done so, but was ready to avow the Lord for himself.

"There is a large body of Sikh soldiers stationed here, and from their ways I conclude that they must be a very interesting people. They are not so far advanced in civilisation as the Hindoos are, but are of a milder disposition, and more docile. They are the followers of Guroo Govind and Guroo Nanhakh, to whom they attribute supernatural wisdom and power, and hope to obtain salvation by observing the precepts and ordinances laid down by them. They flock round us in large numbers in the streets, and listen to the gospel with serious attention. I have frequently heard them say to one another, 'that their Guroos were, doubtless, very great and holy men, but if all they heard us say of Christ was true, he surpassed them quite; that his purity amongst men was unparalleled, and that his works were of such a nature, that they could be performed by none but God.' Many of them often come to me to converse on religious topics; and there is every probability that they will embrace christianity with less trouble and sooner than all the other tribes who inhabit India, and upon whom so much labour has been lavished. Our great difficulty is to find work for converts. They are cast out by their own people; missionaries are unable to help them; European residents will scarcely take them as domestic servants.

"I had several European soldiers at my house last evening, and I am glad to say that three very nice young men, belonging to her Majesty's 89th Regiment, and two belonging to the Rifle Brigade, have applied to be admitted into our church by baptism. I think many more will come forward should the regiments be allowed to remain here a little longer. I am sorry to say, that native soldiers, as soon as they are convinced, and determine to avow the Lord, invariably take their discharge, and go away to other stations for the purpose. Three of my inquirers, a brahmin and two Sikhs, have just done so. It is a great pity government does not make some arrangements to enable them to keep their places after embracing christianity."

About a month later Mr. B. writes:—

"Just now strength fails me to give you a full account of the proceedings of the work of the Lord since I last wrote. What has the Lord done? When I consider the state of this people during the two or three past years, when they were, like wild beasts, thirsting for the blood of christians, now, in their right minds, coming to sit and hear the word of life at the feet of Jesus, I cannot help exclaiming, 'Truly the Lord has done great things.' It is becoming more and more evident, that the day of the Lord is dawning upon them. Oh! that those dense clouds which obstruct its rays might be scattered, and then India would soon stretch out her hands to God."

[In our next we shall give a visit to a Japanese Temple.]

## RELIGIOUS.

**General Prayer for Revival of Religion.**—An invitation has been sent from India to the Church throughout the world to unite in special prayer during the second week of January, 1860, for the outpouring of the Spirit on all flesh. It is thought that the signs of the times favour the supposition that better days for our ruined race are at hand, and that God is waiting for our prayers. The request is re-issued in England, endorsed with the names of *forty-four* of the best-known evangelical Dissenting and Church of England ministers. It is not often that such arrangements are successful, because they almost imply that, in all the localities comprehended in them, the state of mind of christians is the same. We can, however, but wish success to the present request. It is, at least, no government command, to be obeyed at our peril, but a suggestion of our brother-christians, and of a thoroughly catholic character, and may well be a message to us from heaven through them.

**Christian Liberality.**—The Wesleyan Missionary Society have, within the last few weeks, received from the bequest fund of the late Thomas Pool, Esq., of Mirfield House Road, Somerset, £9000, being a legacy of £10,000, less £1000 duty; and, as it was bequeathed to the missions in India and China, the committee have resolved to devote £4500 of it to the erection in Canton of mission premises, including a residence for missionaries, a chapel for Chinese services, and schools—one for Chinese boys, and another for Chinese girls. The British and Foreign Bible Society has received from the same source £5000, less £500 duty; and the Methodist Preachers' Auxiliary Fund have also received £1000, less £100 duty.

**American Slavery and the Churches.**—The Free-will baptist churches refuse to admit to their communion persons who hold their fellow-men as property. This denomination has one flourishing church in this city, and numbers about 60,000 communicants in the country. There are many particular churches, Presbyterian and Congregational, in Ohio and other Western States, and several in Kentucky, which maintain the same ground. The leaven is working also in the great Presbyterian bodies, both New and Old School. Facts such as these will show British christians, that christian sentiment in this country in opposition to slavery is not confined to any particular church or denomination.—*New York Independent.*

**China.**—An ordination of native ministers and of elders has taken place at Amoy, in China. The missionaries of the various societies, who are principally Presbyterian, united in this dedication. No more important event has recently taken place in connection with Chinese missions. The field appears to be opening up on all sides for enlarged effort. The battle at the Peiho seems scarcely to have affected the other parts of the country.

**A Revival Caution.**—A gentleman in Glasgow writes:—"I am grieved to record the failure of a daily meeting that might have proved a blessing to thousands. But its beginning was too pretentious. It was an attempt at imitating the large noon-day meetings in New York and Philadelphia. A great mistake! The New York and Philadelphia meetings grew to their immense size out of small beginnings. Our Glasgow friends started with a monster gathering, and then the meetings dwindled down to extinction."

## GENERAL.

**Quaker Cunning.**—Thomas Coles was a consistent member of the Society of Friends. At the village of Glencone, where he resided, the episcopal congregation had just procured a very fine organ, which was the admiration of all the lovers of sweet sounds in the district. On one occasion Friend Coles took his seat among the congregation, and his opinion of the organ was gathered from the following conversation a few days afterwards between him and Mr. Mallaby, the rector:—"Friend Mallaby, I am pleased that thee hast a fine organ in thy church." "But," said the clergyman, "I thought you were opposed to having an organ in a church." "So I am," replied the Friend, "but then, if thee worship the Lord by machinery, I would like thee to have a first-rate instrument."

**The "Times."**—Before machines were used for the printing of this paper, 750 per hour of a single sheet was the average speed of production, now 20,000 of a double sheet. Thirty years ago 10,000 were sold daily, now 70,000. Then the profits were £24,000 a year, now seven times more! Enough to set up a Duke.

**A Compliment.**—The Vicar of St. Mary's, when giving evidence before the Lord's committee on church rates, said, "the principal opponents to the church in Nottingham are among the baptists." Very likely, and in other places too.

**Mr. Tite, M.P.** has estimated that a work like the Great Pyramid could not be constructed, with all the aids of modern science, for less than £30,000,000.

**Needles.**—Ten tons of wire are said to be used every week in Redditch in the manufacture of these useful instruments.

**Letters in Small Envelopes** run great risk of never being delivered. One was lately found stuck in a newspaper in Australia. It was returned to England and found its destiny at last, after going round the world!

**Employment of Women.**—A Society has been formed for the laudable object of facilitating the employment of females. Several ladies of title have engaged in promoting the design.

**English Coins.**—Fifty millions of sovereigns and one hundred and twenty millions of shillings, are now said to be in full circulation.

## REVIEW OF THE PAST MONTH.

*Monday, December 26.*

**At Home.**—The Prince and Princess of Prussia have returned in safety, after calling at Brussels on their way to Berlin. The Queen and the Royal Family continue in their usual good health. But little of general interest has transpired.—Some rabid Irish papists talk of fighting for the pope; as for the Queen of England they insult her! So much for their patriotism.—Much of the gold has been recovered from the wreck of the *Royal Charter*, and they hope to secure more.—Some fatal accidents occurred during the severe frost; and several kitchen boilers exploded through the pipes which conveyed water to them being frozen.—Cardinal Wiseman has gone to Rome to condole the pope on the loss of his dominions.—A Reform Bill is said to be preparing.—Mr. W. Atherton, M.P. and Q.C., the son of a Methodist preacher, is to be the new Solicitor General.—The high church party seem determined to stand out for church-rates. Sir J. Coleridge, an ex-judge; Lord John Manners, and others, have been speechifying on the subject. Dissenters must be wide-awake, and vigorous too, as soon as parliament meets.

**Abroad.**—War has commenced between Spain and Morocco. There have been several severe conflicts, but no general engagement.—Captain John Brown has been executed at Charlestown, Virginia, for attempting the rescue of slaves from bondage. May He who "knows their sorrows" interpose for their deliverance! It is now reported that Missouri, which attempted to prevent Kansas from being a free state, will soon itself be free; for the masters are selling their slaves and hurrying them off to the South.—Much agitation has been caused by the French project of a ship canal through the Isthmus of Suez. What do the French want it for but as a short cut to British India?—The English and French expedition to China is preparing.—The financial affairs of India are reported as improved and improving.—The great European Congress will meet in Paris in January. It is now proposed by France, "the eldest son of the church," to confine the sovereignty of the pope to the City of Rome alone.

# Marriages.

Oct. 19, at the baptist chapel, Isleham, by Mr. Cantlow, uncle of the bridegroom, Mr. J. J. C. Slack, son of Joseph Slack, Esq., of Thorn Hall, Wicken, to Miss R. Dennis, of Spinney Farm.

Oct. 25, at Trinity baptist chapel, Bradford, by Mr. Betts, Mr. T. Powell, of Preston, to Mrs. Jane Horsley, of Stanningley.

Oct. 27, at South Parade baptist chapel, Leeds, by Mr. Bailhache, Rev. E. L. Hall, B.A., baptist minister, Lynn, to Emma, daughter of W. Binns, Esq., of Rawden.

Oct. 27, at the baptist chapel, Guiting, Gloucestershire, by Mr. A. W. Heritage, Mr. W. Fry, of Guiting, to Margaret, daughter of the late Mr. T. H. Cole, baptist minister, Exeter. And Dec. 14, Mr. R. Berry, to Miss M. Dean.

Nov. 1, at Westgate baptist chapel, Bradford, by Mr. H. Dowson, Mr. Martin Field, to Miss Emma Jane Taylor, of Horton.

Nov. 1, at Clipstone baptist chapel, by Mr. Gough, Rev. J. Morton, of Collingham, to Sarah Susan, only daughter of Rev. J. Blackburn, Foxton.

Nov. 3, at the baptist chapel, Brixham, by Mr. Saunders, Mr. John Johnson, of Bideford, to Miss Jane Churchward Smith, daughter of Nicholas Smith, Esq. And Nov. 6, Mr. John Overmass to Miss Elizabeth Bedford.

Nov. 3, at the baptist chapel, Attleborough, Mr. Daynes Williams, of Swanton Morley, to Elizabeth, youngest daughter of Mr. W. Brown, baptist minister, Attleborough.

Nov. 4, at Cannon Street baptist chapel, Birmingham, by Mr. Vince, Mr. William Wright, of Sparkbrook, to Amelia Cecilia, fifth daughter of George Turton, Esq., of Caldwall Hall, Kidderminster.

Nov. 8, at the baptist chapel, Spaldwick, by Mr. Archer, Mr. John Burton, to Mrs. Elizabeth Leeding.

Nov. 12, at the baptist chapel, Naunton, Gloucestershire, by Mr. A. W. Heritage, Mr. Joseph Dean, to Elizabeth Robins, both of Guiting.